THE SCHISMATICAL PURITAN.

A SERMON PREACHED AT WITNEY concerning the lawfulneſſe of Church-Authority, for ordaining, and commanding of Rites, and Ceremoines, to beautifie the Church.

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The ſecond edition, Augmented.

TITVS. 1. 15.

Vnto the pure all things are pure, but vnto them that are defiled, and vnbeleeving, nothing is pure; but their Minde, and Conſcience are defiled.

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TO HIS GRACIOVS LADY, KATHARINE, DVTCHES of BVCKINGHAM HER GRACE, all health, prosperity, and salvation through Iesus Christ.

MADAM

IMportunitie of friends hath with vnanswerable perswasions constrained me, to imprint this Sermon: because an ignorant zeale of some hasty spirits, would cry downe the lawfull Authority of the true Doctrine, and discipline of our Reformed Church. I therefore desire your Gra-

ees ſavour moſt earneſtly, to accept theſe my firſt fruits, ſacrific'd on the Preſſe; and to wiſh them ſafe protection. My oblig'd duty directs, and neceſſitates me, to be thankefull vnto you, for your ſpeciall favours beyond my deſert, to dedicate my ſelfe, and theſe my orthodoxe labours to ſo good, and Gracious a Lady. The Lord Crowne your merits with ſpirituall, and temporall bleſſings for Chriſt Ieſus ſake, and that for the hearty praiers of

Your Graces moſt humble
ſervant and Chaplaine

GILES WIDDOWES.

TO THE PVRITAN

IT is your practiſe, to run from the Church. I am ſorry, that ſo earned, and ſo holy men as you would ſeeme to be, doe want true Chriſtian patience, to heare orthodox holy doctrine- But let me intreat you, to vnderſtand me this one time. I hope it will be for your edifying. This is my prayer vnto Almighty God through Ieſus Chriſt. My buſineſſe with you is the *Puritan*: whoſe name diſtinguſh'd, whoſe eſſence rẽd'red in the very property, and whoſe ſeverall kinds eſſentially differing, I giue into your owne hands, that you may ſee, and learne true Reformation.

Concerning the name (*Puritan*) it is ambiguous, and ſo it is fallacious. For ſome good men are called *Puritans:* and they are *Puritans* indeed. They are pure in heart, and ſo bleſſed, that they ſhall ſee God. *Mat.*5.8. And ſome evill men are called *Puritans*, who deſire to ſeeme to be iuſt, and holy; but in their doctrine, and diſcipline, they are the vnderminers of our True, Proteſtant, Reformed Church. Are you

angry, becauſe I tell you the truth. *Be angry but ſinne not*, and I will tell you, the eſſentiall definition of this fallacious *Puritan*.

A *Puritan is a Proteſtant Non-Conformiſt A Proteſtant*, this is his Genus, his kind of being. *A Non-Conformiſt*: this is his differentia, his eſſentiall difference, his eſſentiall quality. A *Puritan* is a kind of Proteſtant. For he will be tryed by the Scriptures concerning his faith, and his Chriſtian morall life, ſo farre as his Spirit will endure the text. But the ſcriptures deduceable ſence in Eſſentials, Eſſentiats, Efficients, Finals, Subiects, Effects, and their Modalities, being oppoſite to his tenets, confounds this Profeſſor, and overthrowes his Chaire: but he aſham'd to forſake his ſeducing profeſſion a long time vehemently clamorous, taketh faſt hold only on the letter, and chapter of the text. So then this *Puritan* is a ſullen fallacie of the reformed Church: being confuted, he will not learne to turne: ſtill he is pure, not really, but in his owne ſuppoſe. The Lord grant him grace to reforme.

This *Puritan* is a Non-Conformiſt. For he is oppoſitely ſet, a Contradictiſt to the Scriptures deduceable ſence in three things. The firſt is the 39 Articles of our Churches Reformed faith. The ſecond is our Common Praier-booke. The third is the Canons of our Church. And yet the doctrine of the Articles, the faith of the common prayers, and the lawfulneſſe of the Canons, are contained in the deduceable ſence of holy Scriptures. The Articles of our Reformed chur-

Churches faith, which he oppoſeth, are theſe: 17 the 3. 6. 9. 16. 17. 20. 21. 23. 26. 27. 33. 34. 35. 36. 37. 38. 39. This is proued in the ſeuerall kindes of this irregular ſcripturiſt. The praiers in the common prayer-booke, which he contradicts (being collected, and tranſlated out of the Maſſe-booke, yet corrected, and purged from groſſe errors) thoſe ſelected praiers hee refuſeth every one, becauſe they were thence collected: The abſolution he diſliketh, becauſe he makes a quære, whether the congregation did faithfully, and penitently confeſſe their ſinnes. The Lords prayer hee will not ſay, becauſe hee will make a prayer like to the Lords prayer. *Nunc dimittis, &c.* hee reiects, becauſe he will not any prayer, or hymne, but ſuch as hee thinkes fit according to his owne will. The Letany he ſaith is compoſed of coniuring, and ſwearing, and of vnneceſſary, and vnlawfull Invocations. The collect on Trinity Sunday, hee ſaith is compoſed of an impoſſibility. And that the laſt collect but one read at holy Communion is compoſed of vntruths. He is ill-diſpoſed, oppoſitely affected againſt praiers at Chriſtnings, Confirmations, and Burialls.

I make anſwere thus. To prouounce, Hee pardoneth, and abſolveth all them, which truely repent, & vnfainedly believe; is the actuall dutie of Evangelicall Prieſts, and ſo good a duetie is no ſinne. Miniſters (muſt) ſay the Lords prayer. The Lord hath ſaid it. *Luk:* 11.2. And they muſt make their prayers according to the forme of the Lords prayer. It is the text,

they

they must vse no vaine babling: their forme of praier must be effectuall, not vaine; briefe, not stuffed with tautologies, and iterations. Read *Math 6.ver.7.8.9.* God did regard vs with a Saviour, in that he did regard the Blessed Virgin with a Sonne, and a Saviour, therefore wee say the Magnificat. Wee shalbe saued by the same faith, as old Simon was, therefore we say *Nunc dimittis.* In the Letany we pray to be delivered from sinne, and punishment. And how must Christians pray for to bee delivered, but by Christs agonie, and bloody sweat, &c? And is this swearing, or coniuring? Is praying in the Winter, to be deliuered from thunder, and lightning, vnnecessarie? Lightning, and thunder are Gods secret iudgements: he may afflict sinners with them in the Winter: though naturally summer bee the time for those terrifying Meteors: but because they are Gods secret iudgments, therefore we Pray alwaies for deliverance. Is praying for theeues, and whores vnlawfull, the one being included in all men, travayling by land, or by water; the other being included in all women labouring with child? Our Sauior saith, that his Heavenly Father *is mercifull to the iust, and vniust*, and that all Gods people must be so mercifull. *Math.* 5. 48. &c. And *S. Paul* saith, *doe good vnto all. Gal: 6.10.* and therefore we must pray for all. On Trinity Sunday we pray to bee deliuered from all adversity; and it is thus in the Lords praier: *Deliuer vs from all evill:* And shall wee not pray, as the Lord hath taught vs? In the last Collect but one at the holy Communion,

we

wee confeſſe our vnworthines, and blindnes: And whereſoeuer ſinne is inherent, and a fighter, there muſt be *neceßitate cauſæ*, (ſin being an actuall cauſe,) an vnworthyneſſe of Gods favour, and blind ignorance; not in the neceſſary precepts of faith, but in Contingents, with what particular bleſſing, when, where, and how God will bleſſe ſinners. Prayers at Baptiſme doe regenerate: though you denie this. Tis the text, *Aske and you ſhall haue.* To pray is to *Aske.* To be Regenerate is to *haue.* The bleſſed Apoſtles did confirme the Churches, which they before had converted. *Act:* 14.22. *Act.* 15.32. *For confirmation is a Principle of the doctrine of Chriſt* next to baptiſme. *Heb:* 6.1.2. Therefore S. *Peter*, and S. *Iohn* did pray, & impoſe hands to confirme the Church with the holy Ghoſt *Act:* 8. 17. And litle Children being more weake in the ſtate Grace, then ſuch Converts, muſt neceſſarily be confirmed by the Biſhop, the Apoſtle of the Dioceſſe; though not by miraculous, *yet by ſeven of the holy Ghoſts gifts.* We muſt pray for the dead. *Thy kingdome come.* Oh Lord raiſe the dead priſoners in the graue. And herein we pray for their ſoules, and bodies. God be with them, to comfort their ſoules deprived of their bodies; Iſay to comfort them with haſt'ning the Re-vnion, and the conſummate ioy of ſoule and body. Thus the Primitiue Fathers: & *Iunius*, *B. Bilſon*, *Mornay*, *Chameirus.* This is not to defend Purgatory, but the receaued anſwere againſt Purgatory.

Theſe things being thus anſwered; obſerue that

this *Puritan* would obstinately cast outof the Church *Gods sauing mercy, sauing hope, sauing Charity, and the seuen guifts of the holy Ghost.* And what then is his religion, but faction? *But marke those, that cause diuision in the Church, contrary to the doctrine, which you haue receiued. For they, that are such, serue not the Lord Iesus, but their owne bellies; and with faire speech, and flattering, deceiue the hearts of the simple. Rom.* 16.17.18.

The third thing, in which this *Puritan* is Nonconformist, is the Canons of our reformed Church. These, 1.2.3.4.5.6.7.8.9.10.11.12.13.14.15.24.29. 30.31.48.49.54.55.56.57.58.60.61.73.127. &c. But who is this *Puritan*? What is his name? Mr *Rogers* in his Preface to the 39. Articles saith, that since the suppression of *Puritans* by Arch-Bishops, *Parker Grindall*; and *Whitegift*, none will seeme to bee such irregular professors. But *the* eie that beholds their daring oppositions in the Church, may very well beleeue, that such Rebellions are taught in their *Conventicles*. What Rebellions? Their teaching against the Kings Supremacie, a reiecting of our Reformed faith, a refusing of Gods holy worship written, which is the Common prayer-booke; a despising of Canonicall obedience; a repugning against our Reformed Church. Yet this seditious Schismatique would bee the most true Reformist of Church, and Religion: but read the Suruey of the pretended holy discipline; and hence it is euidently proued, that he knowes not what he is, nor what he would be. Therefore for his better

better edifying, let him learne, to beleeue to pray, and obey according to the vnderſtanding Rules of this Reformed Church. For the 39. Articles are true precepts of faith; all Collected out of holy writ. The Common praiers are godly praiers, the Canons are true, & wholeſome lawes. Therefore he, that will not beleeue, pray, and obey according to this eſtabliſhed eſtate of Church-gouernment, *is no pure man in heart*. He ſtudies Confuſion of Church, and Common-wealth. The ſpecificall kinds of this *Puritan* promiſe neither truth, nor goodnes: and therefore let no man fauour their vnrighteous dealing; and let our Church ſtand faſt in her faith, inſtruct, correct, rebuke: that this Non-conformiſt may be a true Reformiſt.

The ſpecies; ſpecificall kinds of this *Puritan* are theſe. 1. *the Perfectiſt.* 2 *the factious Sermoniſt.* 3 *the Separatiſt.* 4 *the Anabaptiſt.* 5 *the Browniſt.* 6. *Lones familiſt.* 7. *the Preciſian.* 8. *the Sabbatarian.* 9: *the Anti-diſciplinarian.* 10: *the Preſuming Predeſtinatiſt.* Theſe ten kinds *in their opinions* are the beſt Chriſtians: and every one differs *in the Reciprocall Quatenus* (i.e.) in his proper eſſentiall Quality from other, as much as white, and blacke; yet the ſame ſubiect of inheſion (man) may be all theſe ten, as the ſame eie is white, and blacke: though whitenes, and blacknes differ eſſentially.

The *Perfectiſt* is he, whoſe purenes is *continuata perſeverandi actio ſanctificans*; never to ſinne after baptiſme. This is the Novatian Catharift But

St *Paul did ſinne after baptiſme. Rom:7.* This is a perfect keeper of Gods law. Thus he is a Papiſt. But S. *Paul could not doe the good, which he would, but the evill which he would not.* His opinion is, that a Chriſtian ſinning after baptiſme is damned. Our Reformed faith is; That by the grace of God, he may Repent, and amend: and thus S. *Iohn; if we confeſſe our ſinnes, he will forgiue. 1. Iohn 1.* This *Puritan* ſinnes againſt the 16. Article.

The *factious Sermoniſt*, is he, whoſe purenes is, to ſerue God with ſermons, and extemporary prayers made according to his ſuppoſititious inſpiration. His opinion is vaine glory: Preachers Compos'd not according to his haſtie rule, he ſayth are vn-worthy, and therefore they muſt not be heard to preach, nor reſorted to, at holy Gommunion. Then S. *Peter*, (if vnworthines might depoſe Preachers) ſhould never haue preach'd *after his forſwearing his maſter*. Our reformed faith is, that we may vſe the miniſtery of *vnworthy miniſters*. And 'tis ſtrange that hee commends himſelfe to be worthy: whereas S. *Paul* is not a teacher of his opinion. 2 *Cor:* 2. 16. in theſe words. *Who is ſufficient for theſe things?* This ſinneth againſt 26. Article. An other opinion of his is, that *preaching is better then praier*. But both being moſt neceſſarie: Preaching for to inſtruct the people; and prayer to worſhip God, inſtrumentally to cauſe regeneration by baptiſme &c. It followes, that this *Sermoniſt* is a peeuiſh diſturber of Religion. A third opinion of his is, that *priuate prayer* made by a tardy commer to Church

Church is *is the ſacrifice of fools*. As if to late comming to Church were not a ſinne to bee repented of: and that one ſo ill prepared to ioyne with the congregation, ſhould not pray for remiſſion, and Gods bleſſing, and then praiſe the Lord with the whole Aſſembly.

The *Separatiſt* is he, whoſe Purenes is Phariſaicall. He commends him ſelfe in the Temple to be farre aboue all others for holines: Our Sauiour ſaith, that the *Publican repenting was more iuſt then hee. Luke* 18.14. His opinion is, *that only he is the Elect, the Regenerate, and faithfull child of God.* And that all others are reprobats, the wicked, the vnregenerat, and the damned: *But Gods iudgments are vnſearchable. Rom:* 11.33. *And who art thou that iudgeſt? why doſt thou Iudge &c.* 14.4.10, 11, 12, 13. The iudgment of our Church is, that all that are babtized are regenerat. Thus: *Seeing that this child is regenerat & grafted into the body of Chriſts congregation &c.* And the Church regulated by ſcriptures *is the pillar and groũd of truth.* 1 *Tim.* 3.15. therefore belieue our Church. Regeneration is by infuſion of grace, by ſowing the good ſeed: (it diffres frõ increaſe of grace, & perſeverance. Regeneratiõ is *ortus boni ſeminis*, the ſpringing of good ſeed: *This good ſeed did grow in ſtony and thorny ground.* Regeneratiõ is the individuall act making Chriſtians. Increaſe of grace & perſeverãce preſerue Chriſtians. And morall perſuaſion cannot regenerate ſtony and thorny hearts dead in ſinnne. Therefore regneration being the individuall act of God

bound to his Church by his owne covenant iudge as our Church doth, concerning the baptized; that all baptized are regenerate. The grace of Gods covenāt doth admit of no *Separatists:* for it did not separate, but bind *Isaac* & *Ismael* vnto God in obedience: neither doth it separate, but vnite the baptized vnto Christ. As for the separating iudgment according to the merisfull decree of election who are the saued: this belongs only to God no pronounce. But let all Christians religiously pray and liue according to the grace of restitution, and humbly submit their iudgments, concerning the secrecy of personall election. The *Separatist* sinns against the 17. Article, which saith that *Gods election is secret to vs, for we know not the elect by their particular names.* He sinnes against the 35. article at the 2.4.5.6.7.10.11.15,19.20.21. homilie. For these doe charitablie exhort the whole congregation to obey and honour God; whereas the separatist is no freind of Publicans & sinners: but the vncharitable accuser of our Saviours pittied company

The *Anabaptist* is he, whose purenes is a supposed birth without originall sinne. And yet our bodies are parts of *Adams* nature, that did sinne. And no man was borne without sinne, *Christ only excepted*. His tenet is, that infants must not bee babtized. *Yet Isaac was circumcised the eight day.* And to bee *circumcised*, and *baptized* are one, and the same in effect. And *Abrahams* Religion, and ous are the same *Gal.*3.9.14. 15.16.17. And therefore by a necessarie seale of the Covenant, we must doe, as *Abraham did*; *binde litle chil.*

children in covenant to God. This *Puritan* sinnes a-gainst the 9. & 27. Articles. The one affirmeth *that infants are borne in originall sin*; the other *that infants must be baptized.* If infants be borne without originall sinne: then 'tis no controversy; That originall sin foreseene is not the meritorious cause of reprobation. The sinne deserues, & the Iudg intends punishment. So 'tis certaine, that sinne is not the foreseene intending efficient of that preordain'd punishing decree. And it is without question, that Gods supremacy, may pardon or punish *pro absoluto beneplacito*, only as he will, seeing 'tis the prerogatiue of supremacy, he being supreame Iudg. But he *cannot be iust in decree*, if he so reprobates, but for sinne foreseene. For the law was not, that any should die in *Adam*, if he had not eaten of the forbidden fruit: *and therefore this law in prouision transgressed is the meritorious efficient of reprobation.*

The *Brownist* is he, whose purenes is to serue God in woods and fields. He is a wilderness of pureness. His opinion is, that Idolatry cannot bee reformed without pulling downe of Churches. But King *Hezekiah* commanded *the Levites to sanctifie the house of the Lord, and to carry forth the filthinesse out of the sanctuary &c.* 2. Chron. 29. 5. And our Saviour *whipt the buyers, and sellers out of the Temple:* though it was prophan'd, yet without any pulling downe, he calls it *the house of prayer.* Mat. 21. 12. 13. This *Puritan* sinnes against the 35. Article, at the 1. homily, which teacheth a decent keeping of the Church.

Loues-familist is hee, whose purenes is to serue God

God as well as his Neighbors charge, as at his owne. *Omnia sunt Communia:* no one saith, that the things, which these Loue-Masters possesse, are their owne, but all are Common. Yet S. *Paul* saith, *that hee is worse, then an Infidell that provideth not for his owne family.* If he be poore, his poore purenes must not labour with his hands to get his liuing, though he be a Mechanicke, he must only meditate on the word. Yet the text saith, *he that will not labour, let him not eate.* He is in his conceipt a greater S. then S. *Ioh. the Baptist*, and that he is in persecution for the Gospell; and therefore *Ananias* doth sell his possessions, that the poore brother may participate of his brotherly kindnes. Concerning S. *Iohn* our Saviour saith *that hee was as great a Prophet*, as any borne of a woman. Concerning *Ananias* S. *Peter* saith *that he dissembled with the Holy Ghost: Concerning this poore Saints persequution for the Gospell:* his punishment is iustly to be inflicted on him for abusing the Gospell with his deceipt to mainetaine idlenes: His neigbour seduc'd to sell, *is vndone*: this is iniury which must not escape vnpunished. This *Puritan* sinnes against the 38 Article. For this truth is to be beleeu'd, that as in persequution, the rich did releine the poore Saints: So in the time of peace, all able men must labour, to preserue the Common wealth. Here note, that *Loues-familist* in the 38. Article is called the *Anabaptist*: and 'tis true *subiectiuè, sed non formaliter*. The same man may be *Loues-familist*, and the *Anabaptist*: but to be formally the *Anabaptist*, is not to be *Loues familist*, their

their definitions differ.

The *Precisian* is he, whose purenes is not to sweare before a Magistrate. Yet *this kind of swearing* is commanded Deu: 6.13. He teacheth that vnlawfull *swearing* is a greater sinne, than murther. God indeed is greater than man, hence is the compare, But the effect destructiue is greater by murther, for thereby mans life is destroyed, but vnlawfull swearing cannot wound so deepe. And God commands that the Murtherer die the death, *blood must be shed for blood*; hee deales not so severely with the swearer. This *Puritan* sinnes against the 39. Article: which teacheth that 'tis lawfull to sweare before a magistrate.

The *Sabbatarian* is he, whose purenes is to preach downe all holy dayes. Preaching; the instrumentall directing cause to keepe holy the Sabbath day, hee makes to be the keeping holy the Sabbath; but, Gods holy worship, common prayer is this keeping holy the sabbath day. For preaching the holy direction teacheth holy worship common praiers to be the holy practise of that day to praise the Lord for our Redemption &c. This is the sole principall end of preaching on the Lords day. The Sabbatarians preaching is a Sylua synonymorum, Tautologies, Iterations. His praying is too much brainsike babling. His opinion is *Labour thou sixe daies: therefore there must be no holydayes*, but the Lords day. 'Tis true in an vnderstanding iudicious sence: Thus. Thou must praise God for the Creation, Redemption, Restitution, and preservation of the world: To praise God for these

cauſes, *only the 7. dayſet* apart: which is not the *Iewes* Sabbath, the ſabbath only for the creation. But this is the day following: when Chriſt reſted from ſubduing ſinne, hell, and death: when the *Lord Ieſus ceaſed from his worke. Heb:* 4. He then *appointed a certaine day, by ſaying to day ver.* 7. And becauſe Chriſt reſted from his worke of reſtoring his kindome to Iſarel in the ſame manner, as God did from his, *ver.* 10. appointing the firſt day after the creation to be the ſabbath. Therefore the firſt day of the *Iewes* weeke, the ſcripture calls, and 'tis inſtituted for to be the Lords day; *for this is the day of Chriſts reſt religiouſly to be celebrated with holy worſhip in remembrance of our iuſtifying, ſanctifying, ſauing, victorious, and triumphing Redemption.* But concerning other holy dayes *there were ſeauen togeather, in the time of the law. Deut.* 16. Therefore when God was to be praiſed for preſeruing Iſrael in tents, when he brought them out of Ægipt &c: then the text ſaith not, *labor 6. dayes, but keepe holy the 7. day &c.* So when God is to be praiſed *for the Angells good newes to the Bleſſed Virgin, for the Natiuity of our Saviour, for his circumciſion &c.* then the Church teacheth not 6. dayes labour, but to praiſe the Lord on the holy time appointed. This *Puritan* ſinnes againſt the 35. Article at the 7. 12. 13. 14. 16. and 17. homilies. For theſe doe teach the holy obſeruing of feaſts vnto the Lord.

The *Anti-diſciplinarian* is he, whoſe purenes is aboue the Kings Supremacy. Imperious Imagination! His holines is the Churches greateſt Authority, and

and as good a Rule for to know the Reformed true faith, as holy writ. He is a ſtrict obſerver of the Law, therefore his Religion is the beſt Religion. But our Sauiour teacheth, that *mercy is the beſt part of Religion.* Matth. 9. 13. And he neuer learned, *that Chriſts Kings office is abone Chriſt Prieſts office, in ſpirituall things:* for as much as Chriſt a Prieſt, died for to make ſatisfaction for our ſinnes, to God the Supreame Iudge, who is Chriſt a King: and that from this office of Chriſt a King, the King is derived: and that the Prieſt is deriued from Chriſts Prieſts office. This *Puritans* tenet is, *that Kings muſt bee ſubiect to the Puritan Presbyters Cenſure, ſubmit their Scepter, throw downe their Crownes, and licke vp the duſt of their feete.* Thus *Mr Rogers* in the 11. page of his Preface to the 39. Articles: and thus *T.C. teacheth in his Reply,* page 180. Thus the oath of Supremacie, and allegiance are broken. This *Puritan* is an Arch-traitor. His prowd holyneſſe ſinnes againſt the 21 Article, which affirmeth, that *Princes in their Dominions: haue ſupreame Authority to gather together Generall Councels,* and againſt the 35. Article at the laſt homily which *preacheth downe Rebellion:* and againſt the 37. Article, which ſaith, that *the King is ſupreame Gouernour of Church and Common Wealth next, and immediately vnder Chriſt in his Dominions; in all cauſes, and over all Perſons Eccleſiaſticall, and Civill.* His tenet is that all Prieſts ſhould bee Equall. But who euer gaue all Prieſts, authority to ordaine, and did exalt inferiour Prieſts, and pull downe Superiors for that equality; but *Farellus,* and *Viretus* (by Sermons) two

Geneva-Presbyters. But by what Law? Whence was that authority? This *Puritan* sinnes against the 23.33. and 36. Articles: which teach the lawfullnes of *Arch-Bishops*, and *Bishops Superiority*, and *Iurisdiction*. This *Puritan* is an enemie to Church-Cerimonies, as if Gods Ministers, and his house should be *naked*, with out all externall beauty. He saith, that he is only for *essentials* at baptized, &c. And yet Metaphysicall divinitie is farre beyond the spheare of his *plainely, and briefly, &c.* For the Scriptures deduceable sence transcends his capacitie. This *Puritan* sinnes againg the 20. Article.

The *Presuming Predestinatist* is he, whose purenes is an inspired knowledge, that he shalbe saved by Gods absolute election. He is so sure of his salvation, as if he were now in heauen: as if there were no life in him, *but Gods essentiall glory.* This is to sinne without feare or wit. He considereth not, that the World, the flesh, and the Deuill are such cruell, and subtile enemies, that they did so terrifie S. *Peter* as that hee denied with an oath, that he knew *the Rocke of Salvation*, and the other *Apostles* fled. And pray thou Continually, that thou enter into temptation. Thus the 17. Article teacheth thee. And presume not that thou art absolutely certaine of saluation, for *in denying Christs soules locall descent* into Hell, which is against the 3 Article, thou denyest a part of *Christs subduing evill spirits*, and *his triumph ouer the power of hell:* for this end *Christ descended to the spirits, that were disobedient in the daies of Noah.* 1. Pet: 15.19.20. And thou

thou seemest to deny *that good workes are the striving instrumentall causes for salvation*, in that thou regardest not Examples of good life, by abhorring *Apocrypha-scripture*, which is against the 6. Article. There you haue the 10 kindes of *Puritans*, although they haue bin cēsured by pragmaticall phantastiques, yet they cannot be Confused by a Solid Schoole divine. For they differ really, they haue their severall reall differences.

The reall and formall essence of

1 The perfectist is, an inpossibility to sinne.

2 The factious Sermonist is, a profes'd contradiction of common praiers.

3 The Separatist is, his iudging separation of the sheepe from the goates, a iudging election, contrarie to Church Regeneration

4 The Anabaptist is, Originall righteousnes.

5 The Brownist is, a Wildernes of purenes.

6 Loues Familist is, *Omne Commune*.

7 The Precision is, the prohibition of lawfull swearing.

8 The Sabbatarian is the prohibition of holy dayes thanks giuing.

9 The Anti-disciplinarian is, a masterles subiection.

10 The presuming Predestinatist is presumptuous glory.

And are not these 10 severall reallities? or is any one of them really the same with the other? what now will the bablers say?

Carpere vel noli nostra, vel ede tua

Suffer the words of exhortation: be not factious in the Church, *to maintaine an Imperious ruinating holynesse to amaze silly people, to gaine a competency, by way of collection.* God hath giuen *the tenth part in all Israell for an inheritance*, to mainetaine the Priesthood. *Num.*18.21. And if the humane positiue law hath not made prouision according to this diuine law, stay the Lords leasure, till he shall assist the king, and the generall Councell of this land, to reforme this thing, as yet full of difficultie. If thou hast no Benefice; faction can never bring thee any *de iure*; but reformation may. Downe on thy knees; repent, and amend: and praise God Almighty, for as much as thy Dread Soveraigne Lord, and King, hath spared thy life so long; thou being nothing better *in tenet, than an Arch-Traitor.* Downe on thy knees and giue hartie thankes to God; in that the Most Reverend Arch-Bishops, and the Right Reverend Bishops, thy Holy and Ghostly Fathers, haue not delivered thee over to Satan, *Maiori Excommunicatione* cursing thee forth, from the Church, and all humane societie, thou being a most *contumacious Schismatique.* It is not sufficient, that thou deny, that thou art any such *Puritan*; for thy faction is visible (almost) every where in this land. Downe on thy knees, and pray for Gods Holy spirits illumination; that thy zeale may bee according to the infallible knowing faith, and that God may thus incline thy heart to our *true, faithfull, reforming Christian Religion.* The Lord Almighty, and most mercifull, make the light of his countenance to shine

vpon

vpon thee, and to reforme thee. Then the Church ſhal enioy her much deſired vnitie: In which how happy a thing it is for Brethren to dwell together, for Chriſtians to liue, and die; I deſire you, to conſider; I pray you; I beſeech you: Even I, though I am very diſdainefully hated of you, am ſo charitably affected: & I labour alwaies to the vtmoſt of my praiers, and ſtudies, to inſtruct you with true ſanctifying reformation, and ſo ſhall till death remaine.

Your hartie well-wiſher to ſolid Reformation,

GILES WIDDOWES.

1. Cor. 14. V. vlt.

Let all things be done decently, and in order.

The 19. of the 39. Articles of Religion affirmes, that *the Church may erre, that the Church hath erred.* The reason, why the erring Church is become the loſt ſheep, is *becauſe ſhee ſubmits not vnto the only true rule of faith, which is Gods faithfull word.* The 20. Article ſaith, *that the Church cannot erre:* that 'tis no erring church, but a true church, not a church voide of authority, but a church hauing authority, *to decree Rites, and Ceremonies, to handle, iudge, and decide the hard, ſubtile, and deceiuing controverſies of faith.* For this well tempered, and well gouerned church obſerues Gods not deceauing, nor deceaued word to be her *principium fidei, her principle of faith to be faithfully beleiued: to*

be her true ſignifying Rule, to be taught, learned, and kept. Whatſoeuer is contrary to this heauenly voice, he hates being all diabolicall lies: whatſoeuer expoſition doth make ſcripture to be contrary to ſcripture ſhe examines, confutes, & reformes by the true rules of expoſition. Whatſoever is beſides ſcripture ſhee reiects for mans invention, for humane tradition, for ſuperfluous, vnneceſſarie. *Herein the Church is a faithfull keeper, and a faithfull witneſſe of holy writ.* And let the Church; let this church preſeuere a faithfull witneſſe, and a faithfull keeper of Gods moſt true, and moſt holy word, *to preſerue his authority in rites, and cerimonies, in reſolving Faiths factious controverſies; to expound the ſcripture learnedly according to rule* in ſummo gradu neceſſitatis, *in the propriety of truth;* and to reiect mans flattering additions prudently, according to Gods all-ſufficient precept. This is the ſumme of S. *Pauls* ſpirituall councell to adviſe and inſtruct the Church.

Let all things be done decently, and in order.

Which words are the ſubſtance of the 20. of the 39. Articles of religion; and they containe fowre parts. The firſt is *Commande Authorizing: Let.* The ſecond is *how many things are Authorized: All things.* The third is, *the obeying of this commanding Authority. Be done.* The fourth is, *the manner of obeying this command.* This is, *Decently, and in order.* In the *command Authorizing*, obſerue Who, and what Commands: who commands? This is firſt God the Holy Ghoſt, ſecondly S. *Paul.* What commands? This

This is Gods will; this is Gods word. *Let.* In how many things there are authorized, obſerue the doctrine of faith, the diſcipline, the rites and ceremonies of the church. *All things.* In the obeying of this commaunding Authority: obſerue who muſt obey: and this is the church. Secondly, that ſhee doth obey: in keeping the doctrine, diſcipline, rites, and ceremonies commaunded. *Be done, Let all things be done.* In the manner of obeying this commaund obſerue how many-fold this manner is; and this is twofold: firſt decently: ſecondly in order: in the outſide by beautie, decently; within, and without according to rule: *In order. Let all things be done decently, and in order.* You haue the diviſion of my text: God commaunding the Church *to decency, and order of doctrine, and diſcipline*: and therefore let no man accuſe me ignorantly, that I am not come to edifie: for if Gods, S. *Paules* doctrine, and diſcipline may edify, I ſhall edify And let no temporizing faction act *the diſſembling Hypocrite*, and ſay, that my doctrine is not true, but rayling: for I am come to you with the doctrine of our receaued, & eſtablished faith. And let no trembling *Neuter* plead that my words are too deepe myſteries to be vnderſtood. No: but let him ſtriue to know his Faith, how it differs from hereſie; that he may be truely faithfull in the pure, and vndefiled Religion. My text doth not ſtay to requeſt, but requires: my text doth not intreate, and pray, but doth will, & commaund you to be faithfully religious: and that in a word, and that in the firſt word of my text.

LET.

This word is commaund though tis but a ſigne, yet by it commaund is vnderſtood, and vnderſtood to ſpeake: not by prohibition, to make any ſtopp, or ſtay: but with commaund to make haſt, and not to fayle at your perill. This *Let* is the actiue part of Gods commaund in the firſt place, of S. *Paule* in the ſecond place, in perſon commaunding, thirdly of the ſcripture, wich is S. *Paules* commaund, which is Gods ſouereigne and vncontrouleable commaund. You know the Almighty power of Gods commaund; that by it he made nothing to be all things. For he ſpake, and it was done, he commaunded, and it ſtood faſt. And ſhall he now ſpeake, and ſhall nothing be done? Shall he now commaund, and ſhall nothing ſtand faſt? Gods word is ſharper then any two edged ſword: and 'tis as poſſible to reſiſt Gods word, and liue eternally, as 'tis to reſiſt a ſword dividing the heart and after that, to enioye this temporall life. At the giving of the law, Gods voyce was ſo terrible: *that the people, that heard, intreated that the word ſhould not be ſpoken to them any more for feare of death.* Heb: 12. 12. For Gods voyce did then ſhake the earth, *and it ſhall once more ſhake both heauen and earth.* Heb. 19. 26. Here is maieſtie, and power: and Gods will muſt be done, for he commaunds, to the terrifying of heauen, and earth. Gods word is not a bare ſound, but his word is a converting word: and if the conuerted will-

not

not ſtand in grace, God hauing giuen the will, and the deede, what doe they that reſiſt, but neglect great ſaluation? *But ſee, that yee refuſe not him, that ſpeaketh: For if they eſcaped not, who refuſed him, that ſpake on earth, much more ſhall not we eſcape, if wee turne away from him, that ſpeaketh from heauen. Heb.* 12.25. It concernes you then very much, to heare Gods commaund: Sr *Paul*, Gods deputed commaunder, tells you that it concernes your ſaluation: and looſe this looſe all the world. But whats the matter, that mens hearts are ſo litle knowne to a commaunding God. Who hath bewitched them, that they willnot obey truth? T'is true, that there muſt be *Hereſies*: for lying and diſſembling tongues doe deceaue, ſeduce, and vnder a colour of alittle godlines, bring Church, and Common wealth into confuſion, and deſtruction of ſoule and body. And is it not then high time to exhort you with *S. Paul, Beware of dogs; beware of evill workers Philip.* 3.2. Beware of them that barke at the Articles of religion. Beware of them that bite at the gouerment of the Church. Beware of fiery zeale ſet on fire by a factious ſpirit. Beware of deſpiſers of Gouernours, of inuentors of evill things. Beware of the diſobedient. For they hate the doctrine, and diſcipline; the rites, and ceremonies of the Church, which is my ſecond part of text, imploy'd in theſe words.

All things.

By all things, are not vnderſtood all things of this world: for they are enmitie againſt God. But by *All*

things, are vnderstood all things, which God commands to build, and beautifie the Church, which God cõmands to goueme,& preserue the Church. So that these *All things* are all Ecclesiasticall things:all things,that belong to the church. The text doth mentiõ *prophecying,speaking with tongues,prayer.1.Cor.14.faith,hope, and charitie. 1.Cor:13.all spirituall guifts 1.Cor.12.the Ceremonies of the Church. 1.Cor.11.the Sacraments;Baptisme,the Lords supper: 1.Cor.10.the Ministers dues 1.Cor.9.Meats offer'd to idolls not to be eaten 1,Cor:8.Marriage,and single life 1.Cor:7. Forbearing to goe to law one with another 1.Cor:6. Excomunication 1.Cor:5. reverence due to the Clergie.1.Cor:4.division,and sects in the Church.Cap:1.2.& 3. Doctrina generalis hic traditur circa Doctrinam & precepta diuina? leges de decoro, & ordine Ecclesiæ,circa ritus, & circa externam disciplinam:so Pareus. By all things* are vnderstood the doctrine of the Church;diuine precepts;lawes for decencie, and order of the Church; the Churches rites, and externall discipline. The doctrine of the Church is here vnderstood. The doctrine of the primitiue Church,which is the law,and the Gospell,the old,and the new Testament: and here is vnderstood the doctrine of the Reformed Church, which is the 39. Articles of Religion. This is the materiall breife of all Christian doctrine, and let this suffice for this present. For to speake particularly to every part of faith in the old, and new Testament. and in the 39. Articles of Religion,is more then the tongue of men,

and

and Angels is able to deliuer within the ſhort limits of an howre. The diſcipline of the Church is here vnderſtood, which is the ordayning of Superiours and their gouerning: and 'tis the practiſe, and humble obedience of inferiours. This is *Moyſes*, and all inferiour Magiſtrates iudging, and gouerning. This is *Aaron*, and all inferiour Preiſts expounding, and inſtructing the people: and 'tis the Magiſtrats, Prieſts, and peoples reuerend worſhipping the Lord and their ſincere keeping of the law. The Imperiall, and Prieſtlie gouerment ſtill remaine, not in rigour, for that our Sauiour hath mitigated: but they are ſtill Authorities: one ſupremely commanding, the other is ſupremely inſtructing. Kings are nurſing fathers, and Queenes are nurſing Mothers: and they are ſo much higher than Preiſts, as Chriſts *K*ings office in ſpirituall things is higher than Chriſts Preiſts office in ſpirituall things. The ſuperioritie ſtill ſtands a ſuperioritie in the Clergie. There was a ſuperioritie ſtil in the Miniſterie. Chriſt aboue the twelue Apoſtles, the twelue Apoſtles aboue the ſeuentie diſciples: S. *Paul* aboue *Timothie*, *Timothie* aboue the *Preſbyters* in the Church of *Epheſus in doctrine, and manners of the Church* 1. *Tim.* 1 *in ordaining Biſhops, & Deacons* 1. *Tim.* 3. *in hauing authoritie to puniſh the Elders offending, and other Church-offenders.* 1. *Tim:* cap: 5. & 6. At the 326. yeare after Chriſt, the Councell of *Nice* decreed, that there ſhould be in the Catholique Church three Patriarchs; one at *Rome*, one at *Alexandria*, one at *Antioch* to gouerne inferiour

Biſhops

Biſhops. Religion was planted in this land by S. *Paule*, So *Parſons* the Ieſuite: and by *Simon Zelotes*, So M. *Maſon* out of *Necephorus*, and *Dorotheus*: and by *Ariſtobulus* Biſhop of Britaine, ſo *Dorotheus*: and by *Ioſeph* of *Arimathea*, ſo *John Capgraue*: and that in the life of *Tiberius Ceſar*, ſo *Gildas*: in the 35. yeare of Chriſt, ſo learned B. *Morton* cap. 3. ſect. 9. of the Grand Impoſture hath obſerued out of famous Papiſt, Cardinall *Baronius*, and the Ieſuite *Suarez*. From the yeare of the Lord 179. there were Arch-Biſhops & Biſhops in the Church of *England*, and *Wales*, ſo *Lelandus*: and they haue ſucceſſiuely continued to this day. In their firſt conſecration till 600 years after Chriſt they were Primitiue Biſhops: From 600 years till 1533 they were Popiſh, corrupt, ſicke with hereſy almoſt to the death. From 1533. they haue 5 years excepted, continued good, becauſe reformed Biſhops. Here note that our Church did not beginne a little after *Luther*, but being ſicke with Popery, ſhe then recouered her Apoſtolicall faith. Like as a ſick man recouering, then enters not into the World to beginne his life, but into the recouery of his former health: ſo Popery and Puritaniſme being purged out of theſe parts of the Catholique Church, 'twas not then a new planted: but a new reformed Church. *All things*. Here is vnderſtood Eccleſiaſticall diſcipline. The King doth gouerne by Chriſts regall power and command. The Biſhop doth gouerne by the key of knowledge, and by the key of iuriſdiction. The BP doth gouern in the

Church

Church by the key of knowledge in that he gines authority by ordination and mission to able and fit men for to preach, to pray, &c. in the Church. By the key of iurisdiction the Bishop doth gouerne in the Consistory by examining and censuring with the help of his Iudge-assistant. To know all Church-discipline, I referre you to the Rubricke in the Common-praier-booke, to the Canons of the Church, &c. This part of my text is *All things*, and therefore I must not omit the rites, & ceremonies of the Church: for they are vnderstood in these *All things*. The rites, and ceremonies of the Church, which were typicall in the *Iewes* time, did signify Christ to come: and therefore at Christs comming they were abrogated. *Quia veritas venit, signum tollitur*: so S. *Augustine*. Because Christ is come into the flesh there is no vse of a signe, to signify, that Christ is to come. But in our church the ceremonies are *not typicall, but they are signes of church-beauty for morall ornament*. And that to beautify gesture in acknowledging the *Lord Iesus* to be king of heauen and earth, of the triumphāt & militant Church, hence it is, that in Church-assemblies we bow at the name of *Iesus*, or to beautify gesture at praier, when we pray, *The body and blood of our Lord Iesus Christ preserue soule and body to euerlasting life*, &c. and hence it is, that we humbly, & reuerētly kneel on our knees at receiuing the Lords supper. Or in token, that we will not be ashamed *to confesse the faith of Christ crucified, and manfully to fight vnder his banner*, &c, hence it is that little Chil-

dren baptized after the forme of baptisme are signed with the signe of the crosse: or to signify the sincerity of the Ministers vnspotted faith: hence it is that our Church-priests doe weare the surplesse, at performing holy worship to God: or to signify the vndivided loue of husband and wife, till death them depart: hence it is, that in marriage the ring is giuen for a token and pledge, or to signify a thankfull remembrance vnto God, for giueing vs Christian examples, and encouragements, to persevere in the true Apostolicall faith: in that God gaue vs his Sonne, his one and only Sonne to be our Mediatour; and the Blessed Virgin to be his Mother; according to his humanity, the holy Apostles to preach Christ Iesus, the Sauiour, to the ends of the world; for giuing vs many and miraculous deliuerances from great, and apparent dangers; hence it is that Holy-dayes were ordain'd, and are kept: *The nativity of our Sauiour: The purification of the Blessed Virgin, &c.* to praise the Lord, And herein we transgresse not the fourth commandement. *Sixe dayes shalt thou labour, &c.* For that law bindes vs to thanke the Lord for the creation, and Restitution of the world, and God requires but the seauenth day to performe our holy thanksgiuings vnto him in the publique congregation: and yet he requires other holy dayes vpon other speciall reasons, as 'tis proued hereafter at *Leviticus* 23, Church pictures are an *externall beauty of the Church, a memory of honour to the dead*, and S. *Gregory* cals them lay-mens bookes. *Church Organs are musicall*

ficall signes of our exultation: they are the lowd, and as sweet as lowd, expressions of the Churches greatest ioy towards God: so are Church-Bells, though sometimes they are the churches solemne call, that Gods people should assemble to worship the Lord with holy worship. And seeing that I haue proceeded thus farre in the Narration of church-rites, and ceremonies, giue me leaue to tell you, how ancient Godfathers, and Godmothers haue beene in the church: and how long interrogatories haue beene vsed at baptizing little children, They are as ancient as *Dionysius* the Areopagite, as it appeareth in his seaventh chapter *de Ecclesiastica Hierarchia*, who lived in the 70. yeare after Christ. The Church is not *Abrahams* priuate house, when hee was witnesse to his sonne *Isaacs* circumcising: but the Church is catholique, and therefore shee must accordingly haue witnesses to preserue her catholique communion of faith. Tis a ceremony, a rite of the church, to bring the dead body, the corps into the body of the church. For that body Christ did sanctifie with his blood, and did make it the temple of the holy Ghost: And therefore at performing of our last duty, wee must not thrust it out at church-dores; but honour it with church-entertainement. For blessed are the dead, for whom the *Lord Iesus* laid downe his life. I haue giuen you a view of *All things*, of *All things* in my text. 'Tis Church doctrine let your faith beleeue it. 'Tis church discipline, let your liues obserue and Keepe it. 'Tis Church ceremony, let your frequent

quent vse excercise and renew it. in the first place you shall honour God your Almighty Father. In the second place you shall honour the vnity of bretheren: which the Psalmist commends with admiration: *Oh how good and ioyfull a thing it is, bretheren to dwell together in vnity.* God hath not authorized these things, that you should neglect them, but his good pleasure is that they should *Be Done. Let all things be done,* which is my third part of text, and followes next to be handled in these words,

Be Done.

This is the obeying of a commanding authority. 'Tis the Church that obeys: For she obserues, and keepes *the doctrine, the discipline, the rites and ceremonies of the Church.* The scripture is the command: *Let all things be done*: and the Chnrch obeys. And then compare, which is the greater in authority, *either that which commands*, or that which obeyes? To obey is vnder authority, command, and therefore the Scripture is greater in authority then the church. The Churches obedience is not only passiue, still to be an hearer only: but the Churches obedience is also actiue, for she must not be only an hearer of the Scripture, of the law: but she must be a doer also. First shee must heare the Scripture say, *Let all things be done*; and then shee must doe, what she heares commanded to be done. *Τινὶς δὲ Fiant, inquit à vobis, & vestro consilio* So *Pareus*: when the Scripture hath said it, *Then let all things be done by the Church, & by the iudgement of the church.*

Here

Here the Apoſtle hath *by Scripture given authority to the Church* to gouerne decently, and in order, in doctrine, in diuine precepts, in Church-diſcipline. And therefore the Church may in the firſt place expound according to rules of expoſition, and make any lawes which ſhe ſees to be decent, and orderly in every place: *Omnes Eccleſiarum, Epiſcoporum, Doctorum leges &c. de decoro, & ordine extremo, &c. diſponere debent. Pareus.* The lawes of Churches, of Biſhops of Doctors, muſt beautifie, and order the Church. *Let all things be done decently, and in order.* Theſe words doe authorize the Church to ordaine Church orders, expoſitions, rites, and ceremonies, & that not of late, but from the Apoſtles time: ſo *Iuſtin Martyr, Irenaus, Tertullian, St Cyprian, S^t Baſill, S. Ambroſe, S. Hierom:, S. Auguſtine,* and fiue Councells ſay the ſame. But what doth the Scripture ſay, that there muſt bee any traditions? Yes the ſcripture ſaith the ſame. Read 1. Cor. 11. 2. & 1. Cor. 11. 34. And Church-ceremonies are contain'd in the ſcriptures, not in expreſſe ſentence, but by pregnant conſequence, by vertue where of the Apoſtle doth grant a generall licenſe, & authority to all Churches to ordaine any ceremonies, that may bee fit for the better ſeruing of God: ſo our Right reverend and learned Biſhop *Morton.* The ſame ceremonies will not ſort in all places, and therefore our Saviour left them to the different diſpoſition, & cuſtome of times and countries: ſo *Caluin* lib. 4. Inſtitut. cap. 10. parag. 30. Therefore to deny this power to the Church, to

ordaine ceremonies, is to depriue her of christian liberty: so *Bucer*. If our Church-ceremonies were dumbe, *non-significant*, they might bee well condemn'd for vnlawfull, but they being significant, are lawful: so *Kemnitius*: being significant, they are profitable for admonition, and testification of our duties. so B. *Iewell*, *Kemnitius*, and *Zanchius*. The ceremonies of our church haue speciall signification: they are signes, and doe signifie, not with sacramentall signification, but with decently morall. For they are signes of Church-beauty for moral ornament, as you haue heard by the bowing *at the name of Iesus*, & by other Church-ceremonies in my former particular.

Our Church-ceremonies our church-traditions are grounded on good authority; for they are contain'd in the Scriptures; *in genere entis, aut in virtute causæ, either in their generall, or in the power of their fundamentall cause*. My text will serue for the generall to signifie all Church-ceremonies; and my Text serues for the cause to ordaine all Church-traditions that are lawfull. *All things decently, and in order*; there are all Church-ceremonies signified. *Let them be done*: there is Church authority giuen by Scripture, to cause them to be ordain'd. But to bow *at the name of Iesus*, this is expresse Scripture, Philip. 2. 10. To kneele *at prayer*, this is expresse Scripture, Psalm. 95. 6. and wee pray at receiuing the Lords Supper. *The body of our Lord Iesus Christ, preserue my soule and body to everlasting life. To take vp the Crosse and follow Christ*, is expresse Scripture, Mat. 16. 24. And

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to take vp the Crosse is the fundamentall cause of the signe of the crosse to be done decently and in order. *The man and wife are one flesh*, is expresse Scripture. Mat. 19. 6. And to be one flesh by couenant, by troth plighted by Church-authority, which is the effectiall vnion, is the fundamentall cause of the *signifying vnion*, which is the ring giuen in marriage, to signify, that man and wife are no more twaine, but one flesh. Tis expresse Scripture, that 'tis granted to the Church to weare fine linnen, white and cleane, Rev. 19. 8. There is a similitude betweene the triumphant and militant Church: and so an expression of the ones glory by the others signification: and is it then contrary to decency, & order to *weare the surplisse*? Holy dayes are contain'd in the Scripture: *The Lords passeover*, which we call Easter. Lev. 23. 5. *The feast of vnleauened bread*, Lev. 23. 6. *The feast of first fruits*, Lev. 23. 10. to the 24. ver. *The feast of Trumpets*, Lev. 23. from 24. to the 34 verse. *The feast of Tabernacles*. *Mordecai had his Holy day*, Hest. the 9. *Iudith had her Holy day*. Iudith 16. *Maccabeus had his Holy day*. Macchab. 1. 4. And seeing that *Holy dayes* did not transgresse the fourth commandement before Christs comming; the Apostles *Agapæ*, Festiuall daies, and our Church-holy-daies, doe not transgresse that law. We should bee very vnthankful vnto God for the multiplying of his great mercies, if we did not solemnely keepe them: the reason is shew'd before. *In his rebus, de quib. nihil certi statuit scriptura diuina, mos populi Dei, vel institutio maiorum pro lege tenenda*

da sunt. D. August. Epist. 68. to *Casulanus*. In those things, which the Scripture hath not *verbatim* set downe: the customes of Gods people, or the institutions of our predecessors ought to bee receiued for lawes: so that they be deduced from Scriptures, and be not contrary to Scripture, they are S. *Augustines* limitations. Seeing then that the church hath authority giuen her, let her exercise her authority. *Let all things be done.* For as long as the church is ruled by Scripture, *Shee is the pillar and ground of truth* 1. Tim. 3. 15. to the vnlearned, to the catechised, to the vulgar vnderstanding: then S. *Augustine* being an infant in faith, beleeues, *quia dixit Ecclesia*, because the church did teach him to beleeue. As long as the church is rul'd by Scriptures, *Shee cannot erre*, *hell gates cannot prevaile against her*. Mat. 16. 18. And therefore let all things be done decently and in order whatsoeuer our well reformed church commands *to be done*. Let the Priest weare the surplisse: let little children to be baptized, haue their *Godfathers and Godmothers*; let the baptized be signed with the signe of the *Crosse*. Let all communicants kneele reuerently at receiuing the *Lords Supper*. Let all bow in solemne assemblies at the name of IESVS. Let them that are to be married, be married with the *Ring*. Let *Holy dayes* be kept: Let the Lord bee praised vpon *Church Organs*, and on the *Sabbath* and *Holy-dayes*, thus let him bee magnified with the musicall sound of all *Church-bells*. Let the dead be *honorably buried*. You haue a little booke of Articles, which containes

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ſeuen generalls, all our church-traditions. The firſt is concerning the church-yard, Vicarage-houſe. The ſecond is concerning the Miniſterie, divine ſervice, and Sacraments. The third is concerning Eccleſiaſticall Courts. The fourth concerning Schoolmaſters. The fift concerning the pariſh clearke, and Sexton. The ſixt concerning the Pariſhioners. The ſeventh concerning church-wardens & Sidesmen. Let all theſe things *be done* For the doing of them well, doth honour God, aud ſaue your owne ſoules. But if church-offenders are growne hard-hearted, ſtiffe-necked, ſtubborne, not to be reformed by neighbourly loue, good counſell, wholſome exhortation: *Dic Eccleſiæ*, tell the church. For all things muſt be done *Decently, and in order*, which is my fourth part of text.

Decently and in order.

Here is the manner, how Gods command firſt, ſecondly how the churches comman is to be obeyed, and this is *Decently* and in *order*: On the outſide by beauty, *Decently*, within and without according to rule, *In order. Nihil peruerſo ordine, vel per contentionem, vel per inanem gloriam faciatis*: ſo S. *Hierome* vpon theſe words: where there is perverſeneſſe, ouerthwarting faction, there is noe church-decencie: factious contention, and vaine ſpirited glory is noe part of this church-order *Non temere, non indecore, non inſanè, ordine conueniente*, ſo S. *Chryſoſtome*. Not raſhneſſe, not vnſeemelines, not diſtemper is the decency or order, that which is ſeemely, is church

decency, that which is conuenient is Church-order. *Omnia cum pace, & disciplinâ:* so S. *Ambrose*, the peace of the church, this is church-decencie, the discipline of the church, this is church-order. The decencie of the church is opposite to *vanity* to *sordidnesse* to *luxury*. The order of the church is opposite to *confusion, and troublesomenesse*. So *Pareus*. The decency of the Church is, that Gods temple should be all glorious, at least very conuenient, that church-vessells, and the materiall parts of the church be cleane, and comely: that the Priests vestments be seemely: that all church actions publique, and priuate, be void of lightnesse, and superstition: that church-teachers, and hearers behaue themselues with diuine grauity, modestie and piety, as it becometh them, that stand in the presence of God, and his holy Angells. Church order giues every one his convenient place, to superiors, superior places; to equalls, equall places; to inferiors, inferior places; to euery church-necessary a necessary place. Order obserues church-time as well as church-place, and it staies not there, but appoints who shall be church-teachers, and who shall bee church-hearers, and to keepe both in order, there are appointed times to pray, to preach, to sing psalmes, to catechise, to communicate, to baptize. &c. *Illa cauentur, ædificatio ecclesia, & singulorum maximè promoueatur*: so *Pareus*. The transgressing of church-decencie, and order must be shun'd: the edifying of the church and of all in the church must be carefully obserued. And we must goe a little farther: the *beautifiing*

tifying & honour of the Church must be carefully regarded: And wee must on a little farther. *The able gratious practise of the Church* must be preferred aboue all the edifying, beautifying, and externall honour of the church. S. *Hierome* saith, that there is no church-decency, no church-order, where is perverseneſſe, and diviſion: and therefore Thomas Cartwright was noe true teacher of church-decency, and order, let this 21. dangerous points of doctrine, and his one and fifty vntruths, falſifying of Scriptures, fathers of the church, Hiſtoriographers, and other claſſicall Authors, be witneſſe: as 'tis obſerued by Dr *Whitguift* in his booke againſt M. *Cartwright*. St *Chryſoſtome* ſaith where there is raſhnes, vnſeemelineſſe, diſtemper, that there is noe church-decencie, no church order, and therefore the preciſe ones are not teachers of church-decencie, and order: for they are raſh to thruſt that vpon vs for true religion, which began at the 250. yeare after Chriſt, and was put downe by the firſt councell of Nice. S. *Ambroſe* ſaith that there is church-decency, where is the peace and the diſcipline of the church: for theſe are the well growne fruits of the Apoſtles doctrine *Let all things be done decently & in Order*. There is church decencie, where is no lightneſſe; and there is church-order, where is no confuſion: and therefore frequenters of woods for churches haue no church-decencie. For a ſuppoſe of their owne pates ringsthem a peale to frequent wood; that idolatrous Temples muſt never be frequented, if once idolatrous: and yet religion

being reformed, those temples (though once idolatrous) are againe to be frequented to worship God with holy worship. So *Calvin*, *Peter Martyr*, *Beza*, *Bucer*, and B. *Iewell*: And to convert idolatrous temples into Christian Temples was the practise of the Primitiue Church at 179 yeare after *Christ* in king *Lucius* daies. There is no church-order, where is confusion, where the same preacher, or teacher doth contradict one doctrine with an other, & contradictions of doctrines are in *Thomas Cartwright*, as Doctor *Whitguift* hath obserued. And there are contradictions in *Bellermine*, and his fraternity: for there are 37 generall parts of doctrine, and 239 particular doctrines in which one Romanist contradicts an other, as *Pareus* hath obserued in his *Irenicum*. There is church-decency, where the church, and euery part of the church is kept seemly. And there is church order, where superiors are in superior places, equalls in equal places, inferiors in inferior places. And there is no church-decency, where ruine, neglect, dust, and filthinesse are Church-keepers: this is almost customarie in these daies. A wood, a priuate conuenticle, a factious sect, I feare, is more solemnly frequented in many places in this land, than the Church of God. And there is no Church order, where Superiors are made inferiors, Kings to cast their Crownes at the feet of Schismatiques, schismatical Pastors: yet thus M. *Thomas Cartwright* would haue it: And hee calls the Deane of a Cathedrall Church, the Canons, the Major, and Minor Prebends, the Chauncellour, the Chaunter

Chaunter, the 'Piſtellers, aud Goſpellers, hee vnmannerly calls them all Abbi-lubbers. Thus what church-order hath eſtabliſhed, hee with a word of diſgrace, would put downe againſt all order. There ſhould be decency and order obſerued in performing Gods holy worſhip, (which is the common prayers) And this is reprou'd by ſome, by others tis embrac'd, but tis with a running reverence: by others tis cut off in the middle to the diſhonour of God, and his Church: by others tis mumbled vp in an vnkowne tongue, as if Papiſts were vnwilling that all ſhould knowe what they ſay vnto God, yet every one had religion in his owne tongue, A&. 2. Tis decency, & order, that we ſhould ſtand vp at the rehearſing of the Apoſtles Creed, to ſignifie, that we doe, and will ſtand to our faith: but this ſtanding vp, ſome doe malicioufly oppoſe, and this ſtanding vp others doe vnwittingly neglect. The Font is the commanded place for baptiſme, yet ſome doe baptize in Wells, in Brookes, in Rivers, &c. to defend, to vphold a factious ſpirit. Tis decency, and order to edify the Church: but ſome care for no edifying. *To beleeue as the Church beleeues* this forme of words, is faith enough: and the beſt of that falſe beleeuing ſide, are afraid of eſſentiall and demonſtratiue expoſition; of the infallible rules of expoſition; the ſcripture being granted to be the only axiomaticall principle of faith. The learned rules of expoſition of Scriptures, which neither S. *Auſtine* nor any other father hath *expreſſo præcepto*; theſe rules Papiſts dare not follow. Some reſpect only

the factious edifying, well knowen to the factious brethren by opposing Church-decency, and order. But beyond this edifying they neuer intend to proceed, like S. *Pauls* silly women, *who are ever learning but neuer able to come to the knowledge of the truth.* And therefore the able gratious practise of the church is neglected by them. A father of the church must not be heard in his owne language, because that spends time, and doth not edify. And church-Organs the musicall instruments of the churches gratious practise, are tedious to them, because they doe not edify. To ring the Church-bells in peale on the Lords day, this the saperatists call profaning of the Sabbath. And tis their ignorance, being vnable to tell the difference betweene the worlds seruile workes, which are forbidden by the fourth commaundement, and betweene Churches musicall works, which in their due time done, doe praise the Lord, Tis Church-decency, and Church-order, that the scriptures be taught learnedly, and grauely: but now the children of the Prophets goe for Church-Doctors: and a Mechanicke, a presuming spirit is receiued amongst the Perfectists for a law-full preacher, if their non-Ecclesiasticall spirit calls him: yet the Text sayth, *No man taketh this honour vnto himselfe, but bee that is called of God, as was Aaron.* Hebr. 5.4. But one will obiect, what meanes all this discourse, but to occasion appearing of evill, and to giue offence to the weake brothers conscience? Bee not deceiued; here is no appearing of euill: no offence. Here is nothing, but Church-decency

ccncy,& Church-order, which neither appeare evill nor are they any offence for appearance of evill, and offence are oppoſite to theſe well gouerning and obeying properties. And who are the weake brethren? *Thomas Cartwrights* Diſciples? In their conceipts there are none ſo godly, none ſo holy in the Churches of God. Thus farre I haue followed an vnſeemly, a diſorderd company. This was the cauſe, that you ſhould knowe who are the vndecent, and the irregular in our Church, that you may avoid them. I commend the decency and order of the church vnto you: and doe exhort you in the words of S. *Paule*, 1. Cor. 1. 10. *Now I beſeech you brethren by the name of our Lord Ieſus Chriſt, that yee all ſpeake the ſame thing, & that there be no diviſion among you, but that yee bee ioined perfectly together in the ſame minde, and in the ſame iudgement.* And doe you aſſuredly beleeue that Non-conformiſts haue not the ſpirit of God to guid them. For they are the troubleſome inventers of diviſion. For whereas there is envying, and ſtrife, and diuiſions among them, are they not carnall? While one ſaith, I am of *Paul*, another I am of *Apollo*, whilſt they will heare none, but a diuiſion making preacher, are they not carnall? S. *Paul* ſaith, that *they are carnall* 1. Cor. 3. 3. 4. But I haue taught you better things, then to be carnall. Here is church-decency to cleanſe the *Lords* houſe, & to beautify it: & therefor learne to be decent with church-decency. Here is church-order to ſet all things vniformely in Gods holy temple, & therefore learne church-holy orders that you may/

may be decent, and in ordered Temples of the holy Ghost: that in this life you may so liue together *in true faith, and religious charity*; that in the world to come you may liue together in immortall glory. Which God for his infinite mercy grant vnto all through *Christ Iesus. To whom with the Father, and the holy Ghost, three persons, and one immortall God be ascribed all glory, honour, power, might, saluation, and thankesgiuing this day and for ever.* AMEN.

FINIS.